

The St. Mark Lion

September 2001

Vol. CXXVI No. xi

THIS month St. Mark's will again sponsor a "Saints of Old Britain" Symposium on Saturday, 29 September. Our speakers will be: Prof. Ian Robinson from Hereford, England. Robinson has turned his academic labours to publishing and has recently produced a volume of essays regarding the newest official worship book of the Church of England: *Common Worship*. Many of the pious will remember the remarkable recitals given by Robinson's son, John, at St. Mark's in August 1999 and August 2000. John Robinson is now assistant Organist at Canterbury's Cathedral Church of Christ. John will matriculate at St. John's College, Cambridge on a full music scholarship this fall.

Dr. Raymond P. Tripp will return to give another of the talks. He is well remembered for his years at St. Mark's during which he served on the Vestry and the late Susan Tripp was Altar Guild Director. Both were active participants in the Church School and C. S. Lewis Society. Dr. Tripp provided one of the most read articles ever published in the LION:

his essay on St. Guthlac in the April, 2001 issue has been downloaded from our WesternOrthodox.com site by over 1,200 readers in the past 100 days.

Dr. Alexandra Olsen provided the St. Cuthbert lecture at the last Saints' Symposium and is widely published on the early British Saints. §

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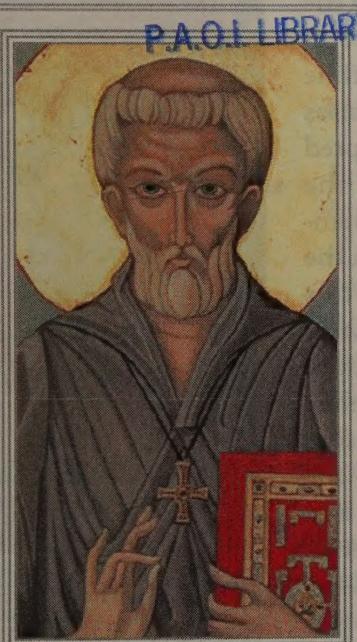
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In this LION :

Ads for the Saints of Old Britain Symposium

The Invitatory Psalm 95 (94) as used fully in the mystic West and by fragments in the East

A Kalendar and Parish News



Saints of Old Britain

Spirituality of the Heart:
The Celtic and Saxon
struggle with Myth &
Faith

Three talks by : Prof. Ian Robinson of Hereford, England, with Dr. Raymond P. Tripp, and Prof. Alexandra Olsen of Denver University,

- A HALF DAY SYMPOSIUM -

Sponsored by the ST. JOHN CHRYSOSTOM INSTITUTE at REGIS UNIVERSITY with the Western Rite Deanery of the Central States, The Greek Orthodox Archdiocese of North America, Patriarchate of Antioch and the East

- SATURDAY -

29 SEPTEMBER 2001

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EVENSONG AT 4:00 PM

AT ST. MARK'S ORTHODOX CHURCH

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O, COME LET US ADORE HIM: On the Invitatory Psalm *Venite* at Morning Prayer

BY BENJAMIN J. ANDERSEN

PSALM 95, most commonly known by its Latin incipit (title) “*Venite, exultemus Domino*,” is ordered to be said before the daily course of Psalms at the recitation of Morning Prayer in the Book of Common Prayer. This usage, however, is much more ancient than the Prayer Book itself. As Dr. J.H. Blunt comments, “This Psalm has been used from time immemorial as in introduction to the praises of Divine Service; and was probably adopted by the Church from the services of the Temple.”¹ The ritual use of the *Venite* is mentioned as early as St. Augustine of Hippo in the fourth century. The great antiquity of this usage is testified to by the fact that the Latin translation of the Invitatory *Venite* as contained in the Breviary is from the old Italic Psalter, which predates St. Jerome’s fourth century Vulgate Psalter.² The recitation of the *Venite* entire before the hour of Matins is a peculiarity of the Western Rites. However in the Eastern Rite an “epitome” (as Blunt calls it) of the first three verses of Psalm 95 is sung at the beginning of Divine Service.³

The Latin liturgical commentator Durandus (thirteenth century) states that the *Venite* was sung to call the congregation into the church to worship, and hence the title “Invitatory.”⁴ Corroborating Durandus’ theory on the origin of the *Venite* in the morning service, William Palmer states that at the time of St. John Cassian (a Roman who visited the Desert Fathers of Egypt and brought customs of the Eastern Daily Office back to the West c. early fifth century) the first Psalm of the service was sung while the clergy and people assembled, after which it was not allowed for any to enter.

St. Benedict (late fifth, early sixth centuries), in his codification of the Western



Office, continued this practice, and appointed two fixed Psalms to be sung during the assembly of the participants, one of which was the *Venite*.⁵ Apparently in time the invitatory use of the other Psalm died out, and only the *Venite* remained. This was an original Benedictine use, not adopted from Rome. However, in time it made its way to Rome, and from thence to the Sarum (Salisbury) Breviary. As Prayer Book Morning Prayer is in fact a combination and simplification for ordinary parish use of the ancient monastic hours of Matins, Lauds, and Prime (as found in the Sarum Breviary), naturally the *Venite* was retained.

Dr. Blunt offers a profound mystical and theological explanation of the placement:

“It is far more likely that its comprehensive character, as an adoration of Christ, was

that which moved the Divine Instinct where-with the Church is endowed to place this psalm in the forefront of her Service of Praise.”⁶

One medieval commentator, Honorius of Autun (early twelfth century), in his *Gemma Animaee*, sees

“the Precentor who begins the invitatory [as] the herald who summons the soldiers of the watch to mount guard, and when he has done his part, all join in singing the *Venite* as soldiers assembling in camp to praise their King. And then they apportion the watches amongst themselves, as they proceed to chant the three nocturns [or, groups of psalms].”⁷

St. Bede the Venerable describes both the literal and mystical meaning of the *Venite* thus:

“Praise denotes devotion of voice, song cheerfulness of mind, for David, CHRIST OUR SAVIOUR, to the end that we may come together and rejoice, not in vain delights, but in the LORD. The Prophet, foreseeing that the Jews would be able to resist CHRIST, at the first opening invites their tribes to the singing of Psalms, describing the LORD’s praises with the sweetest truth. *O come, let us sing unto the Lord.* Secondly, the LORD Himself speaks, that the aforesaid people should not harden its heart, lest that should befall them which befell their fathers, who did not attain to enter the land of promise. *Harden not your hearts.*”⁸

Anciently special antiphons were prefixed to the beginning and end of the *Venite*, and placed at points throughout the psalm. In the fully developed traditional Roman Breviary, there are antiphons appointed for each day of the week, as well as for the ecclesiastical seasons, and major feasts of the year. The first Book of Common Prayer, of King Edward VI (1549) restored the *Venite* to its primitive, antiphon-less state. Indeed, the original 1549 rubric placed before the *Venite* specifically states, “Then shall

be said... without any invitatory... Psalm xcv.” Dr. Blunt supposes that the Opening Sentences to Morning and Evening Prayer, added for the first time in 1552, were meant to be substitutes for the ancient Invitatory Antiphons.⁹ In the American Prayer Book of 1928 (and in the proposed English Book of 1928), certain of the ancient seasonal invitatory antiphons were restored.

Anciently, at the words “O come, let us worship and fall down,” a gesture of reverence is made, a custom which Dr. Blunt records was still practiced in his time, especially in the North of England, and which apparently derives from a custom of prostration from the earliest times.¹⁰

In the ancient use and the use of the English Prayer Book, the entirety of Psalm 95 (including the last seven verses, from “To-day, if ye will hear his voice, etc.”) is ordered to be recited. However, in the American Prayer Book since the first edition in 1789, the last seven verses are omitted, and replaced with two verses of Psalm 96: “O worship the Lord in the beauty of holiness, etc.” This is a strange innovation, not having any precedent in any ancient or medieval usage (except, perhaps, in the Eastern “epitome” of the *Venite* just mentioned). Indeed, it has been described by one commentator as a “mutilation”.¹¹ The reason for this change seems to have been an aversion to the stern language of the last seven verses, and their seemingly limited application to the Old Covenant Jewish dispensation. Perhaps also a desire to shorten the Morning Prayer Office contributed to this decision. However, it is common in many parishes using the 1928 Prayer Book to use the original ending in Lent, Advent, and on other penitential occasions. The aversion to the admonition to the Old Covenant Jewish faithful is certainly unfounded, as it does indeed apply to the Church of the New Covenant, as Dr. Blunt comments:

“The latter verses of this second division of the Psalm consist of a warning to the

CHRIST our Passover is sacrificed for us: therefore let us keep the feast. Not with old leaven, nor with the leaven of malice and wickedness: but with the leaven of sincerity and truth. I COR. v. 7, 9.

CHRIST being raised from the dead dieth no more: death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto GOD. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto GOD through JESUS CHRIST our Lord. ROM. vi. 9-11.

CHRIST is risen from the dead: and become the First-fruits of them that slept. For since by man came death: by Man came also the resurrection of the dead. For as in Adam all die: even so in CHRIST shall all be made alive. I COR. xv. 20-22. Glory be to the FATHER, etc.

Christian flock of the Good Shepherd drawn from the history of His Jewish flock. ‘Let us labour, therefore, to enter into that rest, lest any man fall, after the same example of unbelief.’ [Heb. iv. 11.]¹²

On Easter Day, the Prayer Book orders that in place of the *Venite*, a special group of Antiphons (commonly known together as the *Pascha nostrum*) be sung, consisting of passages from I Corinthians and Romans. Blunt comments that these antiphons “represent the primitive custom of Easter morning, when the versicle ‘The Lord is risen,’ and the response ‘He is risen indeed,’ were the formal salutation between Christians.”¹³ The *Pascha nostrum* has its specific roots with the use of one of the antiphons (*Christus resurgens ex mortuis jam non moritur*) in the service at the “Sepulchre” before Matins on Easter morning, as found in the Sarum *Processionale*.¹⁴ Also, the first antiphon (*Pascha nostrum immolatus est Christus*) was the Communion verse of the Easter Mass in the Sarum Use.¹⁵

ENDNOTES.

1. *The Annotated Book of Common Prayer: Being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England.* (New York: E. P. Dutton and Company, 1903), p. 187.

[COMMUNIO.

PASCHA nostrum immolatus est CHRISTUS : Alleluia. Itaque epulemur, in azymis sinceritatis et veritatis. Alleluia, Alleluia, Alleluia.]

CHRISTUS resurgens ex mortuis jam non moritur: mors illa ultra non dominabitur. Quod enim mortuus est, peccata mortuus est semel: quod autem vivit, vivit Deo. Alleluia, Alleluia.

2. Apel, Willi. *Gregorian Chant.* (Bloomington & Indianapolis: Indiana University Press, 1990), p. 242.
3. “O come, let us worship and fall down before God our King. / O come, let us worship and fall down before Christ our King and God. / O come, let us worship and fall down before the Very Christ, our King and God.” *The Liturgikon: The Book of Divine Services for the Priest and Deacon.* (Englewood, N.J.: Antakya Press, 1989).
4. *The Annotated Book of Common Prayer*, pp. 187-8.
5. *Origines Liturgicae, or Antiquities of English Ritual, and a Dissertation on Primitive Liturgies.* Vol. I. (London: Francis & John Rivington, 1845), pp. 249-50.
6. *The Annotated Book of Common Prayer*, pp. 188.
7. Neale, J.M. and Littledale, R.F. *A Commentary on the Psalms from Primitive and Mediaeval Writers; and from the Various Office-Books and Hymns of the Roman, Mozarabic, Ambrosian, Gallican, Greek, Coptic, Armenian, and Syriac Rites.* Third Edition. Vol. III. (London: J. Masters & Co.), p. 217.
8. Quoted in *Ibid*, p. 216.
9. Blunt, *The Annotated Book of Common Prayer*, pp. 188.
10. *Ibid*, pp. 188-9.
11. Ratcliff, E.C. “The Choir Offices.” *Liturgy and Worship: A Companion to the Prayer Books of the Anglican Communion.* W.K. Lowther Clarke, editor. (London: Society for Promoting Christian Knowledge, 1932), p. 272.
12. Blunt, *The Annotated Book of Common Prayer*, pp. 597-8.
13. *Ibid*, p. 290.
14. Ratcliff, “The Choir Offices.” *Liturgy and Worship*, p. 272-3.
15. Blunt, *The Annotated Book of Common Prayer*, p. 289.

September 2001

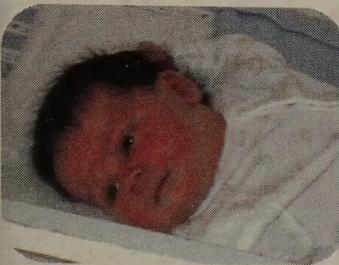
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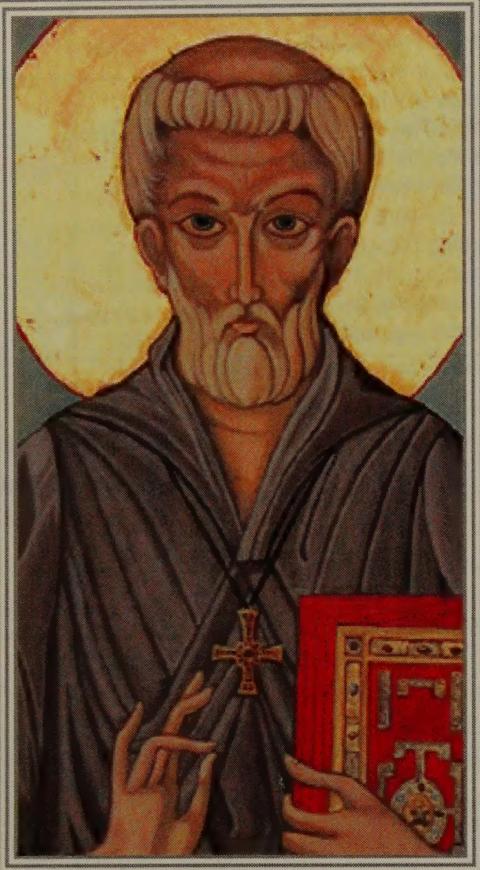


Mr. Joel Fowler is the latest grandchild of Virginia and Mac Tschanz



Mr. David Cook and SubDn. Theodore Eklund at the House of Studies at Antiochian Village. Rdr. Mark Saunders was also there from St. Mark's. Thanks to Fr. Edward Hughes for teaching Plainchant and defending the Western Rite participants from the usual suspects.

2 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Solemn Mass 4:00 PM Evensong XII Trinity	3 <i>Feria</i>	4 5:00 PM Evensong 7:00 PM Mass St. Gorazde of Prague, Bishop & Martyr	5 7:30 AM Mass 5:00 PM Evensong <i>Feria</i>	6 7:00 AM Mass 5:00 PM Evensong <i>Feria</i>	7 7:30 AM Mass 5:00 PM Evensong <i>Feria</i>	8 7:30 AM Mass 9:30 AM - 2 PM Yard & Book Sale 4:00 PM Catechism Class 5:00 PM Evensong Nativity of the BVM
9 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Solemn Mass 4:00 PM Evensong XIII Trinity	10 <i>Feria</i>	11 5:00 PM Evensong 7:00 PM Mass	12 7:30 AM Mass 5:00 PM Evensong <i>Feria</i>	13 7:00 AM Mass 5:00 PM Evensong St. Cyprian of Carthage, BM	14 7:30 AM Mass 5:00 PM Evensong Exaltation of the Holy Cross	15 7:30 AM Mass 5:00 PM Evensong Seven sorrows of the BVM
16 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Solemn Mass 4:00 PM Evensong XIV Trinity St. Ninian	17 <i>Feria</i>	18 5:00 PM Evensong 7:00 PM Mass <i>Feria</i>	19 7:30 AM Mass 5:00 PM Evensong Ember Wednesday in Autumn	20 7:00 AM Mass 5:00 PM Evensong Vigil of St. Matthew	21 7:30 AM Mass 5:00 PM Evensong St. Matthew, Apostle	22 7:30 AM Mass 4:00 PM Catechism Class 5:00 PM Evensong Ember Saturday in Autumn
23 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Solemn Mass 4:00 PM Evensong XV Trinity St. Linus	24 <i>Feria</i>	25 10:30 AM Clergy Brotherhood Meeting at St. Mark's 5:00 PM Evensong 7:00 PM Mass	26 7:30 AM Mass 5:00 PM Evensong Ss Cyprian & Justina	27 7:00 AM Mass 5:00 PM Evensong Ss Cosmos and Damian,	28 7:30 AM Mass 5:00 PM Evensong St. Wenceslas, Duke and Martyr	29 9:15 AM Choral MP 10:00 AM Mass 12:50 PM - 4:00 PM Saints of Britain Symposium 4:00 PM Evensong St. Michael, Archangel
30 7:30 AM Morning Prayer 8:00 AM Mass 9:10 AM Church School 10:00 AM Solemn Mass 4:00 PM Evensong XVI Trinity, S. Jerome	<p>Roz Roe working in the garden at Santa Rosa. Roz made a 30 day retreat with Mother Suzanna and the nuns.</p>				<p>Stranger than fiction: St. Mark's runs a Church School program all summer long... thanks to Fr. John, Mr. Benjamin Andersen, Mr. David Cook, Andrew Greenlee and Abbie Stout, Mr. Stephen Greenlee, Capt. Joe Mahan, and all who have contributed their time and talents to teaching this season. We will continue the Michael Mass Term without a break from our summer sojourn... so many books and so little time.</p>	



Saints of Old BRITAIN

Spirituality of the Heart: The Celtic and Saxon struggle with Myth & Faith

Three talks by : Prof. Ian Robinson of Hereford, England, with Dr. Raymond P. Tripp, and Prof. Alexandra Olsen of Denver University,

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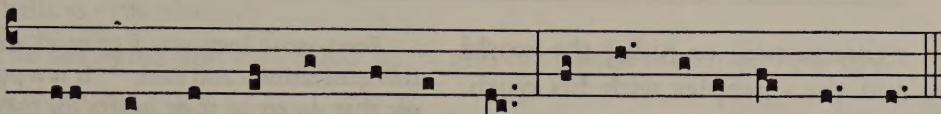
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the above address or by e-mail :*

wrdean@WesternOrthodox.com

Venite, exultemus Domino

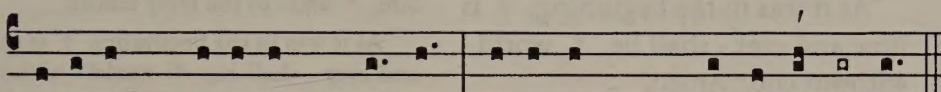
DURING ADVENT.

Invitatory Antiphon. Mode I.



Our King and Saviour draweth nigh: O come let us a - dore him.

Psalm 95 *Venite, exultemus Domino* Tone I A 1



OCOME let us sing unto · the LORD; * let us heartily rejoice in the strength of · our salvation.

Let us come before his presence with thanks-giving; * and show ourselves · glad in him with psalms. Antiphon.

For the LORD is a · great God; * and a great · King above all gods.

In his hand are all the corners of · the earth; * and the strength of the hills · is his also.

The sea is his and he · made it; * and his hands prepar-ed the dry land. Antiphon.

O come let us worship and · fall down, * and kneel before the · LORD our Maker.

For he is the Lord · our God; * and we are the people of his pasture and the · sheep of his hand. Antiphon.

FIRST ENDING.

O worship the LORD in the beauty of ho-liness; * let the whole earth · stand in awe of him.

For he cometh, for he cometh to judge · the earth; * and with

SECOND ENDING.

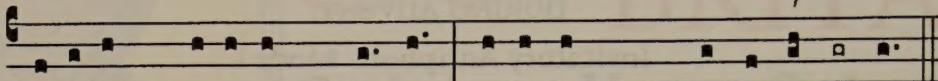
To-day if ye will hear his voice harden not · your hearts * as in the provocation and as in the day of temptation · in the wilderness;

When your fathers temp-ted me, * prov-ed · me and saw my works.

Venite, exultemus

Canticles

Christmas (II 1)



righteousness to judge the world
and the · peoples with his truth.
Antiphon.

Glory be to the Father and to ·
the Son, * and · to the Holy
Ghost;

As it was in the beginning, † is
now and ever · shall be, * world ·
without end. Amen.

Forty years long was I griev-ed with
this generation · and said, * It is a peo-
ple that do err in their hearts for they ·
have not known my ways.

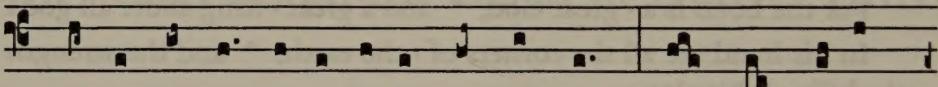
Unto whom I swear in · my wrath, *
that they should not enter · into my rest.

Glory be to the Father and to · the
Son, * and · to the Holy Ghost;

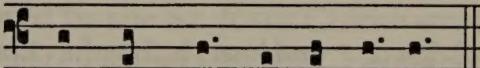
As it was in the beginning, † is now
and ever · shall be, * world · without
end. Amen. Antiphon.

DURING CHRISTMASTIDE.

Invitatory Antiphon. Mode II.

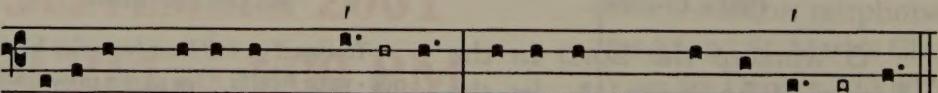


Al - le - lu - ia. Un-to us a child is born: O come let us



a - dore him. Al - le - lu - ia.

Psalm 95 *Venite, exultemus Domino* Tone II 1



O COME let us sing unto the · LORD; * let us heartily rejoice in the
strength of our · salvation.

Christmas (II 1)

Canticles

Venite, exultemus

Let us come before his presence with thanks-giving; * and show ourselves glad • in him with psalms. *Antiphon.*

For the LORD is a great • God; * and a great King a.bove all gods.

In his hand are all the corners of the • earth; * and the strength of the hills is • his also.

The sea is his and he • made it; * and his hands prepar-ed • the dry land. *Antiphon.*

O come let us worship and fall • down, * and kneel before the LORD • our Maker.

For he is the Lord our • God; * and we are the people of his pasture and the sheep • of his hand. *Antiphon.*

FIRST ENDING.

O worship the LORD in the beauty of • holiness; * let the whole earth stand • in awe of him.

For he cometh, for he cometh to judge the • earth; * and with righteousness to judge the world and the peo-ples with his truth. *Antiphon.*

Glory be to the Father and to the • Son, * and to • the Holy Ghost;

As it was in the beginning, † is now and ever • shall be, * world with-out end. Amen.

SECOND ENDING.

To-day if ye will hear his voice harden not your • hearts * as in the provocation and as in the day of temptation in • the wilderness;

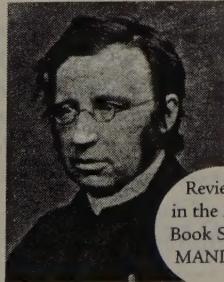
When your fathers • tempted me, * prov-ed me • and saw my works.

Forty years long was I griev-ed with this generation and • said, * It is a peo-ple that do err in their hearts for they have • not known my ways.

Unto whom I sware in my • wrath, * that they should not enter in-to my rest.

Glory be to the Father and to the • Son, * and to • the Holy Ghost;

As it was in the beginning, † is now and ever • shall be, * world with-out end. Amen. *Antiphon.*



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Matushka Deborah's nephew
Second Lieutenant James Campbell
IV has graduated from West Point
with an above 3.0 average and has
been assigned to Ft. Knox.

Clergy Brotherhood Meeting in September

September 25, 10 am to 1:30 pm at St. Mark's
Three priests, one from each jurisdiction, to present an 8-minute paper on Confession as practiced in their experience: Fr. Nicholas from the OCA; Fr. David Mustian from the AOA; Fr. John Connely from a Western rite perspective; and Fr. ??? from the GOA.

A Great Picnic

Thanks to Wardens Stephen Greenlee and Nancy Stuart Steffen with the Vestry and Mr. Ron Lickteig and all who helped make the Parish Picnic at Washington Park a big success. This year for the first time we were joined by the faithful of St.

Augustine Parish and their new Pastor, Father Michael Hull. It was a great occasion of good food, fine weather, and a vast mingling and getting acquainted by all the pious. The only problem was we ran out of food due to the much greater than anticipated response. All agreed that our two Parishes should join together again next August for a Sunday picnic in the Park.



Stuart Steffen & John
Robinson from a vintage picnic.

Laurie Baker's niece and her family

have relocated to the Denver area. Julie and Brian Pleasant and their eighteen-month old daughter are staying with Laurie until their house sells in California. Brian is in search of an employment opportunity in the technology field. If anyone has a contact or resource for Brian, he may be reached at (303) 366-6898 or by e-mail at brian_pleasant@yahoo.com. He will gladly forward his full resume, upon request. A synopsis of skills include:

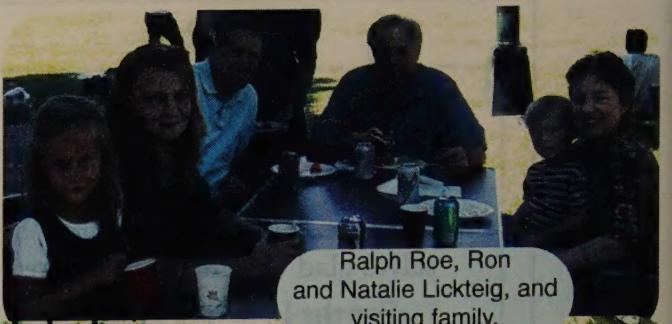
*design, implementation and troubleshooting of extensive Local and Wide Area Networks

*installation, configuration and maintenance of routers, switches, servers and workstations in a 1500+ user environment

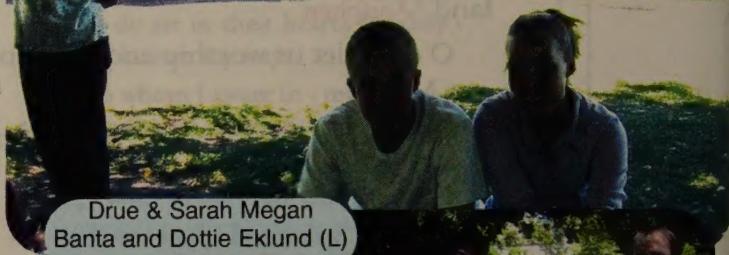
*installation of infrastructure with Category 5e and multi-mode fiber optic cables

*user assistance and training for applications, hardware failures and general support issues

*Vendor sales support and technical assistance



Ralph Roe, Ron
and Natalie Lickteig, and
visiting family.



Drue & Sarah Megan
Banta and Dottie Eklund (L)



2001 SEPTEMBER

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The Church in the Eastern Empire from St. Constantine the Great to Constantine XI (312-1453).

A Series of Several Talks by Mr. David Alan Michael Cook continues Sunday, 16 September 2001 at 9:10 AM at St. Mark's including 'Primacy in the Church in the Eastern Conception: the Petrine Sees of Alexandria, Antioch, and Rome'. All are welcome.

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